

October 27th, 1938

Hon. John Collier
Commissioner of Indian Affairs
Department of the Interior
Washington, D. C.

Dear Mr. Collier:

I am anxious to install a canning outfit in several of our Indian churches. Will you kindly have the office which is responsible for the purchase of canning outfits for the Indian Service write to me informing me where the necessary equipment can be obtained, so that I can write and ascertain at what price such equipment can be secured?

Thanking you in advance, I am

Faithfully yours,

JMS:FDS

UNITED STATES
DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS
FIELD SERVICE

Hoopa Valley Agency

Eureka, California
November 22, 1938

Board of National Missions of the
Presbyterian Church in the U.S.A.
156 Fifth Avenue
New York, N. Y.

Gentlemen:

Referring to Indian office letter of November 5 relative to canning outfits in which you are interested I will say that the Wisconsin Aluminum Foundry Co. of Manitowoc, Wisc. furnishes the equipment which we are using at Hoopa.

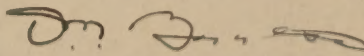
Our outfit consists of two large retorts and a sealer manufactured by this company. In addition to their canning equipment we have a Flamo Gas outfit which furnishes the heat on large Flamo burners for the cooking of the products.

We have found it advisable to use two sizes of retorts, one of which will handle about 30 cans and the other retort of about the largest size which they manufacture for home canning purposes.

I think that if you will write to the company above named that they will send you their catalog and you can determine from this the sizes most suited for the type of projects you have in mind.

Our agency had about 10,000 cans put up here this season and it has proved one of our most popular projects.

Very truly yours,



O. M. Boggess,
Superintendent

OMB/jm

Aug.
17th
1939

Hon. John Collier,
Commissioner of Indian Affairs,
Department of the Interior,
Washington, D. C.

Dear Mr. Collier:

I note that you have not had any correspondence with Dr. Somerndike since last October. I am wondering, therefore, whether you have learned of his death on March 14th. He was in the office here the day previously, working at his usual top speed. At three o'clock in the morning of March 14th he suffered an acute heart attack which took him within a very few minutes.

There are some matters in connection with our Alaska work concerning which our Board's attorney, Mr. L. H. Tribus, would like to confer with you if convenient. Would it be possible for you to see him some time this month? If so, will you kindly let me know the time and date it would be convenient for you to see him?

Thanking you, I am

Cordially yours,

Secretary to Dr. Somerndike.

BH

Return Please
8/21/39
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UNITED STATES
DEPARTMENT OF THE INTERIOR

Miss Happ 2130
288

Commr. OFFICE OF THE COMMISSIONER OF INDIAN AFFAIRS
WASHINGTON
KS

August 18, 1939.

Miss Blanche Happ,
Secretary,
Board of National Missions
of the Presbyterian Church in the
United States of America,
156 Fifth Avenue,
New York, N. Y.

Dear Miss Happ:

This acknowledges yours of the 17th. Commissioner Collier is away on a trip from which he will not return until about the middle of next month. I know that others here would be very pleased to meet Mr. Tribus, and that they would be glad to discuss the Alaska situation with him. Does Mr. Tribus wish me to make such appointments?

Sincerely yours,

Kristie Sather
Kristie Sather,
Secretary to the Commissioner.

Aug.
21st
1939

Miss Kristie Sather,
Secretary to the Commissioner,
Department of the Interior,
Washington, D. C.

Dear Miss Sather:

I am very grateful for your letter of August 18th. In Mr. Collier's absence, Mr. Tribus will be very glad to confer with any others in authority whom you may recommend, regarding maritime laws in Alaska and other matters.

If you can make an appointment for him for this Friday, August 25th, he will deeply appreciate it and will call at any convenient time that you may designate.

Awaiting your reply and appreciating your cooperation, I am

Very sincerely yours,

BH

Blanche Hopp,
Secretary to
Dr. Somerndike.

UNITED STATES
DEPARTMENT OF THE INTERIOR

Commr. OFFICE OF THE COMMISSIONER OF INDIAN AFFAIRS

WASHINGTON

KS

August 22, 1939.

Miss Blanche Happ,
Secretary,
Board of National Missions
of the Presbyterian Church in the
United States of America,
156 Fifth Avenue,
New York, N. Y.

Dear Miss Happ:

Yours of the 21st: This coming Friday would be a very good time for Mr. Tribus to come. I have already talked with several Indian Office officials, relative to such a meeting in the Commissioner's Office (Room 4162, New Interior Building), at 1:30 P.M. All could attend. If the time set does not entirely fit into Mr. Tribus' schedule, please do not hesitate to let me know.

Sincerely yours,

Kristie Sather

Kristie Sather,
Secretary to the Commissioner.

*Please confirm -
all right with Mr. Tribus.
C.S.*

Aug.
23rd
1939

Miss Kristie Sather,
Secretary to the Commissioner
of Indian Affairs,
Department of the Interior,
Washington, D. C.

Dear Miss Sather:

Thank you for your letter of
August 22nd. It will be entirely satisfactory to
Mr. Tribus to call in the Commissioner's Office
at 1:30 P.M. on Friday, August 25th, for con-
ference with the Indian Office officials.

I am very grateful to you for
your kind cooperation in this matter.

Cordially yours,

BH Secretary to Dr. Somerndike.

1/16/40
To Planning Board

OFFICE OF INDIAN AFFAIRS

EDUCATION

The Office of Indian Affairs, during the fiscal year 1938-39, maintained 100 day schools and 2 vocational schools in the Territory of Alaska. The two boarding schools, located at Wrangell and Eklutna, have an enrollment of 165 and 154 students, respectively. The educational work is carried into the high school level and a vocational program is also carried on. There were 4,677 children enrolled in the day schools last year. On July 1, 1939, 18 day schools were transferred from the Territory of Alaska to the Office of Indian Affairs, Congress having provided funds for the maintenance of these 18 schools, the enrollment of which was practically made up of Native children. Congress took the viewpoint that, rather than pay tuition for children of Native blood in the Territorial schools, it would be more equitable to relieve the Territory from operating the schools which were started and maintained from Territorial funds.

All teachers in the Alaska School Service are selected from the eligible list of the Civil Service Commission in Washington, D.C. In order to obtain Civil Service rating a teacher must pass an examination which is based on educational credentials and successful teaching experience. The requirements in general are:

Education: They must have completed either (a) a 3-year course in a recognized teacher training institution, or (b) a 4-year course in a college or university of recognized standing. Under either (a) or (b) above they must have completed 12 semester hours in education, including practice teaching as a part of, or in addition to, their regular college program.

Experience: They must have had, as a minimum, two years successful experience in teaching, or teaching and special types of rural community work.

Age: No teacher is accepted who is over 40 years of age.

The curriculum of the Government Day School varies from that of the traditional "white" school. In addition to regular school work, emphasis is placed on such special subjects as health and sanitation; also instructions are given along lines which will improve the living conditions of the natives and afford them means of support, including instruction in carpentry, house building, furniture making, cooking, sewing of both cloth and fur, boat and net construction, sled building, tanning, wood and ivory carving and the making of baskets and blankets.

Boarding Schools: Eklutna Vocational School located at Eklutna, and Wrangell Institute located at Wrangell, provide educational

facilities at a secondary level for superior native children who have completed the work offered in the day schools. Each school is now enrolling the maximum number of students for whom living accommodations are available. To qualify for admission to a boarding school a student must be between 14 and 21 years of age, in good physical health, and show evidence of superior academic or vocational ability. A majority of students remain at these schools for a period of four years.

The program of instruction at the vocational schools includes advanced academic training. A limited number of students whose record, ability, and interest indicate that they qualify for further training as teachers, nurses, or clerical workers, take special academic courses. Vocational courses in fishing, agriculture, boat building, carpentry, gas engine repair and maintenance, fishing, arts and crafts, and radio operation, are also offered. Teaching is carried on largely through practical projects although classroom and library work are extensively used. Social and recreational activities are provided for boarding students.

Educational loans are available to a limited number of highly qualified students who have completed the work of Office of Indian Affairs Boarding Schools, Territorial High Schools, or Parochial Schools, who wish to attend college. To secure these loans students must make a satisfactory showing on aptitude tests, be in good health, show evidence of good moral character, and provide satisfactory plans for repayment of the loan. Since 1934, funds have been available from the Indian Reorganization Act for loans to young Alaska natives who wish to pursue vocational or academic training in higher institutions of learning. During the past five years 41 individual educational loans have been made to boys and girls of Indian and Eskimo blood who are residents of Alaska. The maximum amount per annum allowed to any student is \$300 and the whole amount must be paid back within eight years after graduation.

In the Alaska native community the school is the center of educational, industrial, social and civic activities for both the adults and pupils. Teachers in settlements where the services of the physician or nurse are not available are supplied with simple medical remedies for use of the native people. As a part of the day's work, the teacher visits the homes in the villages to see that hygienic conditions are maintained, to show mothers how to care for and feed their infants, to demonstrate the proper way to prepare food, and to inculcate cleanliness and the necessity for ventilation. The village teacher must, of necessity, be able to meet every emergency, must be a mechanic, a carpenter, a welfare worker, a stockman, and also be able to render first aid.

Office of Indian Affairs schools are located at the following places:

Afognak	Kaltag	Fort Graham
Akiachak	Kanakanak	Rampart
Akiak	Kanatak	Sand Point
Akutan	Karluk	Savoonga
Alitak	Kasaan	Selawik
Angoon	Ketchikan-Saxman	Shageluk
Anchorage Bay	Kiana	Shaktoolik
Atka	King Cove	Shishmaref
Barrow	King Island	Shungnak
Bay View School (Seward)	Kipnuk	Sitka
Beaver	Kivalina	Sleetmute
Belkofski	Klawock	Solomon
Bethel	Klukwan	Squaw Harbor
Buckland	Kokrines	Stebbins
Chanega	Kotzebue	Stevens Village
Chaneliak	Koyuk	St. Michael
Chitina	Koyukuk	Tanana
Circle	Kwethluk	Tanacross
Copper Center	Kwigillingok	Tatitlek
Cordova	Kwinhagak	Teller Mission
Deering	Longwood	Tetlin
Diomede	Metlakatla	Tuliksak
Eagle	Minto	Tununak
Eek	Mountain Village	Tyonek
Egegik	Napaklak	Unalakleet
Ekwak	Newhalen	Unalaska
Elim	Nikolski	Valdez
Fortuna Ledge	Noatak	Venetie
Fort Yukon	Nome	Wainwright
Galena	Nondalton	Wales
Gambell	Noorvik	White Mountain
Golovin	Nunachuk	Yakutat
Haines	Nunapitchuk	
Hoonah	Nunivak	<u>Boarding Schools</u>
Hooper Bay	Old Harbor	
Hydaburg	Ouzinkie	Ekintna
Igloo	Perryville	Wrangell Institute
Juneau-Douglas	Pilot Point	
Kake	Pilot Station	
Kalskag	Point Hope	
	Point Lay	

Native Arts and Crafts. Activities in native arts and crafts were extended considerably during the 1938-39 year. Many villages heretofore without craft organization are now functioning on a sound basis under the guidance of the Indian Office teachers. Approximately \$98,000 worth of craft goods was made and sold by the native people during the calendar year of 1938. It is expected that the total for the current year will exceed the 1938 figure.

Wherever possible native skin-sewers and other types of native craft instructors have been employed to work with teachers to further improve the quality of work. Approximately 50 native craft instructors were given full-time and seasonal employment during the year. The value of the present arts and crafts program to the native people in an economic way can hardly be over-estimated. Clearly, many natives heretofore welfare problems because of economic insecurity have demonstrated their ability to earn their own living if given an opportunity to overcome poverty with the utilization of their own cultural resources.

A Department of the Interior stamp of genuineness for hand-made Indian and Eskimo goods, was granted during the year by Congressional Act and has contributed in a large measure to the success of the current year's program. Native craftsmen and dealers alike are eager to take advantage of the protection afforded by the use of the stamp and the quality of workmanship has shown marked improvement in order to meet specifications as set forth governing the use of the stamp. Items finding the most ready market were fur goods such as parkas, mukluks, moccasins, dolls, totem poles and other types of wood carvings, baskets (grass, root and whalebone), blankets, and a wide variety of excellent ivory carvings. Approximately 65 dealers in Alaska and 50 dealers located in the States, are placing regular orders through the Juneau Office and, in a few instances, direct with the craft centers.

The supervisor of native arts and crafts traveled extensively throughout the year rendering valuable assistance to the craft centers in matters of organization, finishing of products, marketing problems, exchange of raw materials between the different villages, etc. The Indian Service supply ship, NORTH STAR, rendered valuable service to the craft centers in transportation of finished goods and raw materials to dealers living along the coast line from Barrow to Ketchikan, and proved particularly effective in reaching the Aleutian Island area. Much of the merchandise brought from the North country was sold before the vessel reached Seattle. The supervisor of arts and crafts traveled on the boat during the entire annual run to Barrow and return, consummating many transactions between natives and dealers.

Social Welfare. An appropriation of \$35,000 was made available for relief of destitution during the 1938-39 year. A social welfare supervisor was appointed and reported for duty the first of December. This appointment was made to fill the vacancy occasioned by the resignation of a former worker. Supervisory work has for the most part been concentrated in the more isolated areas. It is hoped to extend the service to dependent children and physically handicapped natives living in sections heretofore receiving only minimum supervision. Several blind and deaf-mute children were enrolled in school in the States during the 1938-39 year. Subsistence and tuition costs incident to their training is being paid for out of destitution funds. A number of aged natives were approved for Old Age Assistance, thereby releasing money which can be used for aiding more of the physically handicapped and dependent children. The arts and crafts program enabled many younger men and women to earn an income sufficient to live without direct aid from the destitution fund.

Work relief in the form of Civilian Conservation Corps projects provided employment for a large number of natives during the year. This work has been under the supervision of the U. S. Forest Service. The work has been distributed in the various sections with reference to local village needs, and a proportionate number of natives have benefited from employment, as well as completion of many worthwhile community projects. Much work has been done to improve school grounds and buildings. A great deal of good has resulted to the Service on a whole from this program. In some instances the Office of Indian Affairs contributed toward the purchase of needed materials for projects such as town water systems. Approximately 737 natives were employed on the various projects during the year.

Communication. On August 20, 1937, the Office of Indian Affairs was granted permission by the Interdepartment Radio Advisory Committee to establish Indian Service radio stations in Alaska to be operated on frequency 3385 mcs, with call letters KTPA to Z, inclusive, and KNLA to Z, inclusive. Under this arrangement no operator or station licenses are required, and the station can communicate official business direct through the Signal Corps System.

It is the policy of the Office of Indian Affairs to furnish small light plants for power, but the teacher must purchase and install, at his own personal expense, the radio equipment. To date 40 stations have been authorized to operate as Indian Service Stations with call letters issued by this Office.

Indian Reorganization. Reorganization work in Alaska is carried on under the supervision of a Senior Field Agent who, acting upon requests for assistance and information made to the Juneau Office, goes into the field and holds meetings with the different groups interested in securing such assistance. The workings of the Indian Reorganization Act are explained in detail, assistance is given in drafting constitutions, preparation of charters, and other work preparatory to a follow-up visit by the Credit Agent.

Practically all villages in Southeastern Alaska interested in Reorganization, were surveyed during the year. One trip was made into the Aleutian Island area, and one visit to the Seward Peninsula area, as far north as Kotzebue. A total of 45 villages in Alaska have completed reorganization or are contemplating organization under the Indian Reorganization Act.

The Village of Hydaburg was the first to adopt a By-law, Constitution, and Federal Corporate Charter in the Territory. A modern two-line cannery, erected with funds secured through the Credit Division, was completed and ready for operation at the end of the year. Several other Southeastern Alaska villages - Sitka, Kasaan, Craig, and Klawock, completed their organization and secured loans for purchase of boats, seines, and other needed fishing equipment.

Atka and Nikolaki in the Aleutian Island area, and King Island in the Bering Sea region, completed organization and have made applications for loans. These funds, if loans are approved, will be used to establish native cooperative stores.

Other native villages in the Interior and Eskimo country are now organizing under the Act and will be assisted by the field agent and other members of the Indian Service personnel in completing their applications for loans.

Construction. A building program has been planned for the Territory of Alaska which includes the construction of school or community buildings, hospitals, dispensaries, and quarters for housing medical and educational personnel. A Construction Division Office has been established in Juneau as a part of the Alaska jurisdiction field service to handle this work. A Supervising Construction Engineer is in charge of this organization with technical assistants.

The buildings as designed are all of a substantial type of frame construction and well insulated as a protection against the severe climatic conditions existing in the sections of the Territory in which they are located. Where buildings are erected on a glacial formation, or on permanently frozen ground, they are supported by piling installed at a sufficient depth to be permanently frozen in place. At stations where

the building sites available are not on permanently frozen ground, that is, where the formation is of gravel or of other formation having sufficient drainage and not retaining moisture, the buildings are being erected on concrete foundations, with basements providing for storage and mechanical equipment. Due to insufficient funds, the mechanical systems are being omitted in all of the school buildings with the exception of one. The school building at Gambell, and the medical service buildings are being erected with complete heating, plumbing, and electrical systems, with modern efficient steam heating and electric generating plants.

Allotments for repairs and maintenance, in the total amount of \$35,000 were expended during last year. The work consisted chiefly of minor repairs, and remodeling and maintenance in connection with the upkeep of buildings and utilities at the 108 stations where school and hospital plants were operated during the fiscal year 1938-39.

MEDICAL ACTIVITIES

Prior to 1914 the only medical service available to the Natives throughout the Territory of Alaska was that furnished by the Medical Missionaries of the various Boards, except for the few living in the vicinity of the larger towns where there were private physicians and even these received little benefit because of their limited funds.

The start of real medical work for the Natives by the Bureau of Education, which was the governmental agency for the work among the Alaska Natives at that time, dates from the assignment in 1914 of Dr. Emil Krulish of the Public Health Service, to organize a medical service. The first hospital was established in Juneau in 1916, the original building forming the main part of the present hospital. From that beginning the Service grew very slowly until 1931 when the entire work among the Alaska Natives was transferred to the Office of Indian Affairs. At that time there were five hospitals, the other four being at Akiak, Kanakanak, Kotzebue and Tanana, in addition to a limited number of field nurses. Since that time the Service has rapidly expanded, not so much in number of hospitals as in amount of work done and the territory covered in other branches of the work.

To understand the difficulties encountered in carrying medical care to these Natives, which are much greater than those met in the States, it is necessary to know something of the distribution of these people. Those to whom medical care must be supplied include three separate race groups of widely differing habits, namely, the Indians, Aleuts and Eskimos. While these total only about 32,000, they are scattered over a territory one-fifth the size of continental United States, but what is more important - of such a shape that if superimposed upon the United States it would extend beyond the borders in every direction, north, east, south and west, and has a coast line several times the length of that of the States. The importance of the last point is explained by the fact that practically all the Natives are scattered in small villages along this coast line from one end to the other, on the many adjacent islands, or on the banks of the large rivers. There are groups of Natives living in all the larger towns from Ketchikan to Nome, but these groups are comparatively small and the great majority live in small native settlements, the largest of which is Metlakatla with a population of about 650, and many of which consist of only two or three native families. The impossibility of reaching such a population with really adequate medical care can easily be understood. To meet this situation the Office of Indian Affairs maintains a medical service with headquarters at Juneau, administered by a Medical Director, a Supervising Dentist and Supervisor of Nurses, all of whom spend much of their time in the field directing the work of the various units.

There are now eight hospitals situated at Barrow, Bethel, Juneau, Kotzebue, Kanakanak, Mt. Village, Tanana and Unalaska, but these are by far

insufficient to meet the needs, and the service has contracts with nearly all the private hospitals in the Territory to which additional patients are sent. There is a very extensive program for construction of more adequate facilities at the present hospitals in addition to several new hospitals, but this of course can only be accomplished slowly. As a part of this program the new Barrow Hospital was completed in February, 1939, with 23 beds to replace the 8 bed makeshift which had been in use since the burning of the old hospital three years ago. It should be noted that both construction and operation of this hospital are handicapped by the fact that all supplies and equipment, as well as construction material, can be delivered but once a year.

The new hospital at Bethel was completed in November, 1939, and will provide hospitalization for the Natives of the Kuskokwim and adjoining coast country. Appropriations have been obtained for hospitals at Kanakanak and Tanana to replace the old, inadequate, and almost unusable hospitals now at those places. It is expected that construction will be started early this spring (1940) and the new hospitals will be of great benefit to the whole Bristol Bay and Nushagak country, and the upper Yukon and Tanana regions, respectively.

The vicissitudes of the medical service at Kanakanak are quite typical of the difficulties occurring throughout the Territory. Kanakanak was originally an orphanage of the Bureau of Education. An infirmary or hospital was constructed which was small but adequate for the needs of the orphanage but was definitely too small when opened to the native population of the vicinity. With the closing of the orphanage in 1931 operation of the hospital was continued for the benefit of the surrounding country, but in 1932 it was destroyed by fire. The patients were moved into the employees' club of the former orphanage and this has been operated ever since as a hospital, although in no way suited for the purpose and grossly inadequate in size.

The general program includes plans for additional or more adequate hospitals at other points of need throughout the Territory and these are to be built as rapidly as funds are available. In connection with this effort to provide sufficient hospital beds, the fact that tuberculosis is the most serious health problem among the Natives of Alaska has not been lost sight of and many of the new beds will be available for this disease and will be used to remove as many of the sources of infection as possible from contact with the general population, thus providing an additional aid to the intensive efforts now being carried on to combat this greatest menace to the Native health.

To supplement this hospital work it is necessary to have a service that reaches the Natives in their homes throughout the many scattered villages. For this purpose there are, in addition to the hospital physicians who make visits to the villages in their vicinity, 3 field

physicians, 6 part-time physicians in larger towns, and 30 trained Public Health Nurses, or Field Nurses, so located as to provide at least partial medical care and health supervision to as large a proportion of the scattered villages as possible. The activities of the field nurses are especially worthy of note. A few of them, owing to location and size of villages or difficulties of transportation, have to confine their activities to a single village. In addition, there is one at each of the two Vocational Schools, but the remainder travel over definite districts visiting numerous villages, and this is a type of work which requires a maximum amount of physical energy and resourcefulness. It frequently subjects them to great hardships as well as actual danger since they have to travel by any means available and accommodate themselves to conditions in the Native villages. It is not uncommon for one of the northern nurses to have to make long emergency trips by dog sled in most unfavorable weather, or travel in the summer in Native skin boats through rough water, in addition to ordinary trips by airplane or ship. An example is the nurse who has headquarters at Wainwright and covers the Arctic coast from Point Lay to the Canadian Border. Each Spring she makes a two-month trip by dog team from Barrow, the last village where there are other whites, to visit the small villages scattered for several hundred miles along the coast to Demarcation Point. Another nurse is stationed on St. Lawrence Island where for six or eight months in winter there is no communication with the mainland.

Under the direction of the Supervising Dentist an effort is made to provide as complete dental care as possible for all school children, but only emergency care for adults. This is done principally by contracts with practicing dentists throughout the Territory who not only do the work in the towns where their offices are located, but also travel to the various villages in their district. In certain regions where no contract dentist is available care is given by annual visits of the Supervising Dentist. Constant effort is made to extend and increase this work so that all children will receive adequate dental attention.

In addition to the effort to obtain more beds for treatment of tuberculosis, the very few beds now available are being supplemented by active local efforts for its control, including intensive education concerning the dangers of this disease, its method of spread, and the steps necessary to control it. In many places the Natives are showing a commendable spirit of cooperation in these efforts. A special 5 year program for control of tuberculosis is being carried out in southeastern Alaska under the direction of Special Expert, Joseph D. Aronson, through a co-operative arrangement between the Office of Indian Affairs and the Henry Phipps Institute of the University of Pennsylvania. This was started two years ago, and while the results at the end of the first year were naturally inconclusive, they are quite encouraging.

The Native people in most of the area have been quick to appreciate the value of modern medical treatment, and while to a limited extent in some places they still cling to the old teachings of the medicine men, for the most part they readily accept the service as fast as it can be brought to them. This is particularly true of preventive medicine, - all immunization measures being accepted gladly so that the Native population is far better protected against the communicable diseases for which there is such protection, than is the white population.

REINDEER IN ALASKA

By the year 1890, the principal food supply of Natives -- mostly Eskimos -- who live along the coast of western and northern Alaska, namely, the whale, seal, and walrus, had become so depleted by energetic white whalers that a new food resource was necessary to prevent human suffering.

Most of this region is useless for agriculture. Barren tundra lands, with perpetual frost beneath a moss covering, the country is gripped with freezing weather between October and June; gardens will not prosper except in scattered spots. But, reindeer can thrive on these mossgrown plains and rounded hills, survive the cold and insects, paw moss from beneath the snow where cattle would quickly starve. Between the year 1891 and 1902, a total of 1,200 reindeer were imported into Alaska from Siberia with private and Government funds. It is the increase from these animals which today graze an area lying between Kodiak Island on the south and Barter Island on the north, a region nearly as large as California.

Between 1891 and 1907 the policy regarding distribution of reindeer was unsettled. No regulations existed to control the new activity. Importations of breeding stock had ceased 5 years before the first Government regulations were promulgated in 1907. Nevertheless, uncontrolled by any regulations, nearly 120 persons had become reindeer owners by 1906.

Missions, subsidized by the Government, aided the Government effect distribution of reindeer among Natives who desired them, or were possessed of ability to care for them. Lapps and Missions obtained loans of breeding stock from the Government under agreements which entitled them to retain the increase thereon. The Eskimos, though being nomadic by nature, readily took to reindeer herding and established their homes with the reindeer. They saw an opportunity of becoming leaders of their people through wealth which would be theirs as their herds increased. Eskimos do not have Chiefs in the sense that we understand that term in connection with Indians. The Chief among the Eskimo people is the one who possesses capital in the form of whaling gear, hunting and trapping outfits, or reindeer.

Today there are 4,328 Native reindeer owners in Alaska. However, 86% of them long ago manifested their discouragement with private control of their own reindeer, and the responsibilities of work and expense incident to tending small private herds, by placing their reindeer into large associations. There are 31 of these reindeer associations today. In almost all instances, they

lack funds to hire herders, on one hand, and can not get stockholders to voluntarily share the work of their own associations, on the other. From the beginning, owners had been encouraged to herd for private profit, not community well-being; they learned this lesson well, and now require pay from their own social groups for tending the reindeer which their associations manage.

During the early development of the reindeer industry the small herds were zealously tended. Natives easily remembered recent starvation periods, which have now grown dim to mind. Reindeer meat and skins were welcome luxuries, later to become commonplace. Reindeer work, now more tiresome labor, was new and exciting. Reindeer owners, then a select and secure few, were envied. To herd meant not only to earn reindeer, but to be fed by the Government, the Missions or other reindeer owners while herding. Herders were easy to obtain.

Constant herding is not being practiced today, but is a vital need to protect reindeer from thieves, wolves, and loss from starving; to prevent further mixing of herds; to permit alteration of bulls and elimination of inferior stock; to allow rotated grazing so as to prevent depletion of moss pastures. It will undoubtedly become necessary for the Government to aid the Natives to finance a herding program; for to allow the Natives to lose their reindeer and ruin the pasture would result in a heavy relief cost to the Government in the future.

It is estimated there are 544,000 reindeer in Alaska today, 67% of which are Native-owned. Including the wives, children and other dependents of the owners, about 13,000-15,000 Natives depend upon reindeer as an essential source of food and clothing. Distribution of reindeer among Natives is very uneven today; since reindeer were introduced into Alaska, Natives have been encouraged to become owners of as many reindeer as possible without regard to their subsistence requirements.

While constant herding is practiced on only about 6 of the 59 reindeer ranges, it must not be inferred that reindeer work is not active. A total of 176,713 reindeer were rounded-up for various purposes last year which is more than twice as many animals as were estimated to be in Alaska in 1918. A total of 67,094 reindeer were newly marked to ownership last year, and there were 19,490 animals castrated.

The Natives butchered 36,922 reindeer for food and clothing during the past year, an average of 3-1/2 per owner. If a value of only 10 cents per pound is placed on these animals which is what traders in the reindeer country charge for mere dog feed, reindeer butchered last year were worth about \$750,000 to the Natives. Discounting the value of reindeer as a Government instrumentality for

educating the Natives and making them self-supporting, this mere income from the herds represents 20% more than the Government has invested in the reindeer industry since its inception.

Reindeer products are used in a wide variety of ways. Travelers into the reindeer country are impressed by the importance of reindeer in the economy of the people. Sinews are used for skin sewing; the adult hides for mattresses, sleeping bags, fur socks and waterboots, fawn skins for parkas, caps, cold weather pants, and sometimes for underwear; the legs for fur boots and mittens; the meat for food. The offal is used for dog feed and fox ~~fox~~ bait; and even the horns are often fashioned into handles for knives and other implements. Indeed, the importance of reindeer to the Natives contributes to the difficulties of Government administration, and legislation whereby the Secretary of the Interior is granted authority to control range practices has been recently passed by Congress.

The great value of reindeer lies in their capacity to satisfy primary food and clothing wants of their owners. It is doubtful whether reindeer can be profitably marketed in the States on any important scale. Costs of shipping are high; shipping is only possible during the summer months; production is uncertain due to storms, the nervous habits of reindeer, the small labor supply, etc.; reindeer would have to compete with beef and other meats produced close to the market; people in the States have no habit of eating reindeer meat. There are many other reasons justifying doubts as to the future of reindeer as a dollar-producing commodity. Skins, however, are in active demand, and some manufactured reindeer clothing is readily saleable.

Problems incident to a mixture of white and Native owned reindeer have resulted in recent Congressional legislation whereby white owners may be eliminated from the reindeer business by Federal purchase of their reindeer for the benefit of the Natives. The intention is that the reindeer business shall be preserved and developed along sensible lines for the longtime security of the Natives.

The Government has two main tasks; First, to further encourage a reindeer industry for the Natives, and Second, to educate the Natives to a point where they will be able to conduct the industry. On July 1, 1937 the Reindeer Service was transferred to the Office of Indian Affairs, and supervision of Native reindeer activities will be conducted as an integral part of its broad program. Scattered throughout the reindeer areas are 39 Reindeer Stations, where Office of Indian Affairs teachers, who show special aptitude for such work, act as local reindeer superintendents. District supervision is now provided by 5 reindeer Unit Managers, all of whom have had wide experience with the problems of the work. General supervision of the activity is provided by a General Reindeer Supervisor, with offices at Nome, Alaska.

June 20, 1940

Hon. John Collier
Office of Indian Affairs
Department of the Interior
Washington, D.D.

Dear Mr. Collier: *RECEIVED DEPT. OF INTERIOR*

Thank you for your courtesy this morning in connecting me with the right party in the interest of our work in Barrow and Wainwright.

Assurance was given over the telephone that the government will help take care of us.

Some time in the near future I am going to make a special trip to Washington in order to meet you and the other officers connected with the Indian Affairs.

Sincerely yours,

EBK:E

C O P Y (Original received in Miss Voss' office)

FAULKNER AND BANFIELD
Attorneys at Law
P.O. Box 1121

Juneau, Alaska

VIA AIRMAIL

October 14, 1944

Miss Edna R. Voss,
Mr. Lucius Tribus,
Board of National Missions
Presbyterian Church
156 Fifth Avenue
New York 10, N.Y.

Dear Friends:

Mr. Leslie Yaw, Superintendent of the Sheldon Jackson School at Sitka, has written me a letter on October 10th asking me to send you certain material and to write you the details regarding the claims to large areas of Southeastern Alaska which are being put forward by the Department of the Interior on behalf of certain Indian residents. Mr. Yaw writes that you "will have something relative to general policy which should go on record when the hearings are opened in Seattle, and he says that he is suggesting to you "that the Board's policy relative to Indian reservations and to the Indian as a citizen be forwarded to Judge Richard H. Hanna, c/o E.E.Lesher, " 717 Arctic Building, Seattle.

There seem to be certain officials in the Interior Department who, for some reason, have taken the attitude that at the time the United States purchased Alaska from Russia, the aboriginal Indian inhabitants had certain hunting and fishing rights which were never extinguished by the United States by purchase, by the sword, by treaty or by the exercise of complete dominion over them, and that since these rights were not extinguished, they still exist, and that all laws of the United States under which Alaska has been settled and developed are of no force where they come into conflict with these Indian aboriginal claims.

In June 1935 Congress passed an Act which we refer to as the Claims Act, which provided that if the Thlingit and Haida Tribes of Alaska had been deprived of any claims illegally or unjustly, they might file claims in the Court of Claims under a certain procedure which was provided in that Act, and if the claims were established, payment would be made then. This Act was passed on June 19, 1935, and it is found in 49 U.S. Statutes at Large 388.

The time given within which to file claims was seven years. That period expired in June 1942, and Congress extended it for another period of two years. Under the provisions of that Act, William L. Paul filed a claim on behalf of the Thlingit and Haida Indians for thirty-five million dollars. So far as I know, nothing has ever been done with the claim. The Interior Department takes the view that Mr. Paul filed the claim in some illegal manner and they do not recognize it, but they have never taken any steps to correct the irregularity or to provide for the filing of any other claims by any other person. In other words, they have not seemed to look with favor on the Claims Act, and they are attempting to bypass it.

In 1942 Nathan R. Margold, who was the Solicitor of the Interior Department, wrote an opinion to Secretary Ickes in which he put forward the theory that since the aboriginal Indians (and by "aboriginal" he seems to mean Indians inhabiting the country in 1867 and prior thereto) had certain areas where they hunted and trapped and certain waters in which they fished, and that these rights belonged to them exclusively and have now come down to their descendants; that all other rights in property and claims thereto are void where in conflict with these so-called Indian rights.

On May 1, 1936, Congress passed a statute extending what is known as the Wheeler-Howard Act to Alaska. This statute is found in Sec. 358(a), Page 58, Pocket Part, Title 48, U.S. Code, and a copy is enclosed. You will observe that this Act gives the Secretary the power to make reservations for Indians of certain lands referred to in the Act, "....together with additional public lands which are actually occupied by Indians or Eskimos within said Territory."

The Department is now attempting to make reservations of fishing areas and of lands in southeastern Alaska. The petitions comprise large areas, in fact, almost the whole of the coastline of southeastern Alaska. The Secretary seems to be invoking that Act, but he is also proceeding under the Margold Opinion, although the two are somewhat inconsistent. If Margold's theory is correct and Indians have certain rights to the occupancy of land and waters which descended to them from their ancestors and which the United States has never legally extinguished, then those rights still exist regardless of reservations, and all they would need to do would be to take possession and take legal steps to exclude all others from use and occupancy of the areas involved. But the Secretary seems to be proceeding under the amendment of the Wheeler-Howard Act above mentioned, and it seems to be the intention to make reservations for the Indians which would undoubtedly have to be administered by the Interior Department.

The whole procedure is very puzzling, but it is also very dangerous, for if the claim should be established as a matter of law, it would disrupt everything in Southeastern Alaska and it would set the Indian back for many generations.

Hearings were had on certain of the petitions at Hyaburg, Klawock, Kake and Ketchikan, and the final hearing will be had in Seattle commencing November 15th.

I can assure you that the entire white population of Alaska is very much aroused over this procedure and the proposals of the Department of the Interior; in fact, many of the Indians, including the most intelligent ones, do not want reservations created for their exclusive right, as this would tend to separate them and impede their assimilation into the general population. They have all the rights of white men now, and, as you know, a great many more, and those who are real friends of the Indians want to see them all fully civilized and advanced and not segregated into special groups. There are, as you know, many institutions and government agencies in the Territory working to this end, including, I think, the Board of National Missions. Some of them are reluctant to openly oppose the Secretary for fear of reprisals, but the almost unanimous opposition in Alaska to these claims is evidence of the fact that the Interior Department is proceeding along the wrong road for the advancement of the natives.

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It may be that it would be embarrassing for the Board to make a direct protest on account of its work among the Indians, but it might be possible for it to state, without becoming involved in the legal questions, that the Board favors settlement of any claims that might exist, if there are any, through the Claims Act and through compensation in some form rather than through the creation of reservations and the consequent confusion which would ensue.

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(signed) H.L.Faulkner

HLF:W:FK
Encl.
cc-Yaw

18 Perm 30
C O P Y (Original received in Miss Voss' office)

PAULKNER AND BANFIELD
Attorneys at Law
P.O. Box 1121

Juneau, Alaska

ALASKA
PERM. FILE

VIA AIRMAIL *10/14/44* October 14, 1944

Miss Edna R. Voss,
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Presbyterian Church
156 Fifth Avenue
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HEF:W:FK

Encl.

cc-Yaw



NOV 3 1944

Expenses
in 1861
Disbursements

UNITED STATES
DEPARTMENT OF THE INTERIOR

OFFICE OF THE SECRETARY
FOR THE TERRITORY OF ALASKA

JUNEAU, ALASKA

Oct. 17, 1944

Rev. Ben F. Judd, Jr.,
Wrangell, Alaska.

Dear Ben:

Thanks for your letter of recent date. Unfortunat-
ally, Rev. Booth of the Northern Light Presbyterian Church is in the
States and not expected home for a couple of weeks.

The thought we had in mind was in connection with the aboriginal rights hearings, of which you have doubtless heard a great deal. The sentiment appears to be so strong from both the whites and native people against the carrying out of a reservation plan that it might be of advantage to have an expression from the various religious organizations as to their sentiments.

Our intention was to ask the head of the Presbyterian organization in Alaska to address such a communication to the Secretary of Interior. As Rev. Booth is not immediately available, would you, either personally or through some other official head of your organization, care to write such a communication?

Actually, it is our feeling, and apparently the feeling of the vast majority of both the native and white people, that this would be so detrimental to the Territory and to all the residents therein, both from a standpoint of territorial economy, progress and development, that every possible expression in connection should reach the Secretary.

If you can arrange such a communication, would you mind sending a copy to this office.

Best regards and save me a white goose on the flats.

Sincerely,

Lew M. Williams
Lew M. Williams Secretary

Lew M. Williams, Secretary of Alaska

Ex cerpt from The Rev. Mr. Judd's letter of 10/25/1944 re:
letter he enclosed from Mr. Lew M. Williams (a letter re:
aboriginal rights hearings in Alaska -

"Doubtless you have already heard of the suit the Native people are bringing against the government to recover their lands. The seriousness of this suit lies in the fact that I have never seen such lines of racial hate being drawn as are now being seen in some of our towns. I am enclosing a letter written to me by one of my personal friends who is in a responsible position who wishes our Church to take some definite stand on the matter. This letter should be written in answer by you. I would suggest that we not touch the matter as it would split our work here in a million small groups."

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FK - 3/28/1947

COPY

United States Department of the Interior
Office of the Secretary
for the Territory of Alaska
Juneau, Alaska

October 17, 1944

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**ALASKA
PERM. FILE**

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FK - copied and reread 3/28/1947
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Best regards and save me a white goose on the flats.

Sincerely,

(signed) Lew M. Williams, Secretary of Alaska

FX - copied and reread 3/28/1947
Unit of Work in Alaska

Ex cerpt from The Rev. Mr. Judd's letter of 10/25/1944 re:
letter he enclosed from Mr. Low M. Williams's letter re:
aboriginal rights hearings in Alaska -

"Doubtless you have already heard of the suit the Native people are bringing against the government to recover their lands. The seriousness of this suit lies in the fact that I have never seen such lines of racial hate being drawn as are now being seen in some of our towns. I am enclosing a letter written to me by one of my personal friends who is in a responsible position who wishes our Church to take some definite stand on the matter. This letter should be written in answer by you. I would suggest that we not touch the matter as it would split our work here in a million small groups."

Dr. Jackson's response to above matter to Mr. Judd in letter of 11/8/44:

"Thank you for the copy of the letter from one of your friends in the Department of the Interior. We have received much information concerning this situation and while we feel that reservations are a detriment to the advance of Indian life, we are questioning very seriously for the future of our work whether we should make any statement to the Department of Interior for the hearings in Seattle. We appreciate your recommendation on this as you see the situation in the midst of the development."

FK - 3/22/1947

COPY

United States Department of the Interior
Office of the Secretary
for the Territory of Alaska
Juneau, Alaska

October 17, 1944

Rev. Ben. F. Judd, Jr.
Wrangell, Alaska

Dear Ben:

Thanks for your letter of recent date. Unfortunately, Rev. Booth of the Northern Light Presbyterian Church is in the States and not expected home for a couple of weeks.

The thought we had in mind was in connection with the aboriginal rights hearings, of which you have doubtless heard a great deal. The sentiment appears to be so strong from both the whites and natives against the carrying out of a reservation plan that it might be of advantage to have an expression from the various religious organizations as to their sentiments.

Our intention was to ask the head of the Presbyterian organization in Alaska to address such a communication to the Secretary of Interior. As Rev. Booth is not immediately available, would you, either personally or through some acting official head of your organization care to write such a communication?

Actually, it is our feeling and apparently the feeling of the vast majority of both the native and white people, that this would be so detrimental to the Territory and to all the residents therein, both from a standpoint of territorial economy, progress and development, that every possible expression in connection should reach the Secretary.

If you can arrange such a communication, would you mind sending a copy to this office?

Best regards and save me a white goose on the flats.

Sincerely,

(signed) Lew M. Williams, Secretary of Alaska

FK - copied and reread 3/28/1947
Unit of Work in Alaska

FEB 13 1945

*rec'd arrival
registered 2/5/45*

UNITED STATES
DEPARTMENT OF THE INTERIOR 2-Alaska Indian Service
OFFICE OF INDIAN AFFAIRS Juneau, Alaska
FIELD SERVICE February 3, 1945

REGISTERED

The Board of National Missions
of the Presbyterian Church in U.S.A.
156 Fifth Avenue
New York, N.Y.

Attention: Dr. Everitt B. King

Gentlemen:

We have received today, a sight draft by F.G. Klerekoner, Missionary-in-Charge, given to the Barrow Native Store, Barrow, Alaska, Dated December 26, 1944, in the amount of \$40.00.

The funds for the native stores in Alaska are administered by this office and as the local bank, which acts as depository for my official fund account, does not care to go through the details occurring with this type of deposit, I am enclosing the draft and request that you issue a cashier's check payable to the Treasurer of the United States at Juneau, Alaska, and mail it to the General Superintendent, Office of Indian Affairs, Post Office Box 1751, Juneau, Alaska.

Due to the fact that I have had to make similar requests of you in the past, would it be possible to have your Missionary-in-Charge, at Barrow when making payment for supplies purchased through the native store, issue a draft on your bank and thus eliminate the necessity of having to make such requests in the future.

Very truly yours,

Fred R. Geeslin, Act. Gen. Sup't.

Reinhold Brust
By Reinhold Brust, Chief Clerk

Enc.
IIA:ML

3/16/45
wrote
Herb
to the

See...
Handwritten notes in top left corner
February 19, 1945

VIA AIRMAIL

General Superintendent
Office of Indian Affairs
P.O. Box 1751
Juneau, Alaska

Dear Sir:

We are attaching herewith our Board's check for \$40.-
in payment of a sight draft given by F.G. Klerekoper,
our missionary-in-charge of our station at Barrow,
to the Barrow Native Store in payment of dogsled freight
from Wainwright to Barrow.

In sending this draft to us for payment Mr. Reinholt
Brust, Chief Clerk requested that the check be made
payable to the Treasurer of the United States, Juneau,
Alaska, and that it be forwarded to you at the above
address.

May we please have a receipt for our files for this
payment? Thank you.

Yours very truly,

Frieda Koerner, Secretary to
J. Earl Jackman, Secretary
FK Unit of Work in Alaska

Enc. Cr. #15123-\$40.-

THE PRESBYTERIAN MISSION
AT BARROW, ALASKA

FEB 18 1945

FREDERICK C. KLEREKOPER, MINISTER

Dec. 26, 1944.

The Board of National Missions,
of the Presbyterian Church in the U.S.A.,
156 Fifth Avenue, New York, N.Y.

Will please pay the bearer the sum of \$40.00

FORTY and no/100DOLLARS

for value received*

Signed.....*F. C. Klerekoper*.....
Missionary in charge

* Dogsled freight from Wainwright to Barrow.

Abraham Noovuk

Pay to U. S. Treasurer

BARROW NATIVE STORE

By Beet Panigo

MANAGER

MAR 12 1945

UNITED STATES
DEPARTMENT OF THE INTERIOR

File — OFFICE OF INDIAN AFFAIRS

OFFICE RECEIPT

Received of BOARD OF NATIONAL MISSIONS OF THE PRESBYTERIAN CHURCH

156 FIFTH AVENUE, NEW YORK, 10, N.Y. (Name)

Address ATTENTION J. EARL JACKMAN

\$ 40.00

Forty and no/100

Dollars

Description of Remittance: (For money orders, drafts, checks, and other negotiable papers, give description, including date, numbers, etc.)

OK. BANK OF MANHATTAN, N.Y. #15123, 2/15/45, BY BOARD OF NATL. MISSIONS \$40.00

Field receipt Nos. _____ to _____

DESCRIPTION	QUANTITY	UNIT PRICE	AMOUNT	FUNDS TO BE CREDITED
RECEIPT OF DRAFT TO REPLACE DRAFT ISSUED AGAINST THE BOARD OF NATL. MISSIONS, AND DEPOSITED BY THE BARROW NATIVE STORE.				
A VOLUNTARY DEPOSIT BY BARROW NATIVE STORE			40.00	03.373 SPEC. DEP. 11A
CR- B-10 BARROW NATIVE STORE	39.20			
2% ASSESSMENT ON GROSS RECEIPTS TO COVER COST OF HANDLING STORE ACCOUNTS IN JUNEAU OFFICE				
CR- N-11 NATIVE STORES	.80			
CC-BARROW NATIVE STORE CC-WOLFE				
		Total,	40.00	

Remittances, if not in cash, are accepted subject to collection.

FEBRUARY 24, 1945

(Date)

2-ALASKA INDIAN SERVICE

(Agency)

N^o 329670

O.R. #329670

Original

(Signature)

(Title)

JUL 9 1945

Baranof Hotel
Juneau, Alaska
June 12, 1945

Reverend B. J. Bingle
Fairbanks, Alaska

Dear Reverend Bingle:

You will undoubtedly recall our conversation of many months ago concerning the proselyting activities of our employees Frank Daugherty and his wife at St. Lawrence Island. We have been biding our time until the right conditions develop to recommend a transfer for this couple and felt the time was right a few weeks ago. We submitted a statement of his activities and as a result our Chicago Office wrote him a very sharp letter. In reply to their warnings he writes a very convincing letter to the effect that he has been misunderstood and that the people who have accused him of proselyting are simply jealous, unkind, unchristian and unable to recognize the good work he has done. He objects violently to making the transfer and we now must convince the Office that it is for the good of the Service to transfer him over his protests.

I feel sure that you and I share the same convictions in regard to this matter. I am in need of ammunition to justify our recommendation. If you are entirely willing and free to give me a confidential statement that I might use in this connection I think your word would carry a great deal of weight. On the other hand I realize that this may be an impossible request for you to grant and I will certainly understand your position if you do not feel that you can supply me with the much needed information.

Our proposal is to move Mr. and Mrs. Daugherty to Golovin where they will have a two teacher school and be much nearer to medical and other services which they have missed while at Gambell. The proposal is to transfer them at Government expense and at the same salaries and there should be no serious financial loss, loss of prestige or other embarrassing circumstance. We propose to replace them at Gambell by a couple from Hooper Bay where the man is a teacher and the wife a nurse. We would thus have a resident nurse on St. Lawrence who is a member of a family and would have a much better chance of making a happy and satisfactory adjustment than a single woman in that situation. Please feel absolutely free to frankly say "No" if this request is not a fair one and we will have full sympathy and understanding for your position. If you do see fit to give us a statement we will regard it as confidential and request that any reference to it in the Chicago Office be considered confidential. I am leaving for Chicago June 29 and would appreciate a reply by that time.

Sincerely yours,

George A. Dale
George A. Dale
Baranof Hotel, Juneau

July 12, 1945

Mr. George A. Dale
Alaska Department
U.S. Department of Interior
Office of Indian Affairs
Chicago 54, Illinois

My dear Mr. Dale:

Mrs. Bingle has forwarded to me your letter of June twelfth in regard to the situation on St. Lawrence Island. Knowing that you were leaving Alaska June 20th to come to the Chicago office, we are writing you there hoping that you may receive this letter.

It has not been my privilege to visit St. Lawrence Island yet. Last April I waited three days in Nome hoping to get over but all transportation failed and I was not able to get there. I do not speak, therefore, from actual experience on the ground but only from reports which have come to us.

We have in our office the reports from three different missionaries who have served on St. Lawrence Island at different periods during the time The Laugherty's have been there. Each one of these missionaries, independent of the others, have reported that The Laugherty's themselves have been a disturbing influence so far as the ministry of the Church is concerned among the Laroimes. Where formerly there was a united and cooperative spirit among the people of the village there is now a divided spirit and considerable friction instead of harmony and cooperation. The Laugherty's came in with their Seventh Day Adventist teaching and sought to gather the people to follow their teaching rather than the teaching of the Presbyterian Church which had been followed by the whole village. Other interferences with our work have been reported.

During a recent visit to the Arctic Coast, I was informed that The Laugherty's have had this disturbing influence on the life of every community in which they have served in Alaska. We have nothing against them personally but do feel it would be helpful for the entire village if they could be replaced by teachers who would co-

Page #2

Mr. George A. Dale July 12, 1945

operate with the Mission instead of trying to take people away from the Church which has ministered to them over a long period of years.

Again may I say this statement is made on the basis of reports which have come, but these reports have been received from people who have lived in the midst of this situation.

We would record our appreciation for the cooperation which has come to our mission program in Alaska through the Juneau Office of Indian Affairs. At the same time we want to assure you that we desire also to cooperate in the program and the government direction.

Sincerely yours,

J. Earl Jackman, Secretary
JEN:FK Unit of Work in Alaska

CC The Rev. Bert J. Bingle

Office of Indian Affairs

August 2, 1946

Via Air Mail

Mr. Don C. Foster
Office of Indian Affairs
Juneau, Alaska

Dear Mr. Foster:

Word has just been received from St. Lawrence Island that two Seventh Day Adventist missionaries have landed on the island from Nome. They had no permit to land. The council of the community and the elders of the church met them at the boat and told them they were not wanted, but they landed any way. They expressed their intention of working only among the few followers of their particular belief which they had been able to wean away from the Presbyterian Church under the leadership of the Dougherty's. In spite of this statement they are making the rounds of all of the people and trying to win them to their particular belief. Under our principle of freedom of worship, we have no right to protest this, but if they remain on the island, there will be an increasing number of headaches for us and for you.

Also we understand there has come some change over the Reads since they have been at Gambell. When they first arrived, they cooperated beautifully and seemed to be doing many things for the benefit of all of the Eskimos. The present indication is that they have done a number of things which indicates a lack of trust of the people and a restriction upon their activities. We regret this very much and hope that something can be done through them or others to restore confidence among these fine people.

We have been unable to do anything about a church for the summer but will begin to lay our plans early in the hope of having a new church at Savoonga next summer.

Kindest personal regards.

Cordially yours,

J. Earl Jackman, Secretary
Unit of Work in Alaska

JEF/ba

W. Foster
Indian Affairs

UNITED STATES
DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS

AUG 23 1946

Alaska Native Service
Juneau, Alaska
August 13, 1946

Mr. J. Earl Jackman
Secretary, Unit of Work in Alaska
Board of National Missions
Presbyterian Church in the U. S. of America
156 Fifth Avenue
New York 10, N. Y.

Dear Mr. Jackman:

Receipt is acknowledged of your letter of August 2 concerning the Seventh Day Adventist missionaries who are now stirring up trouble on St. Lawrence Island.

We are just as deeply concerned in this matter as any one and are chagrined to find our hands practically tied to do anything about it. If by any possible procedure that comes even within the shadow of legal procedure, and comes under the regulations under which we operate, we can alleviate this situation you can rest assured we will.

With kindest personal regards, I remain

Sincerely yours,

Don C. Foster
Don C. Foster *ms*
General Superintendent

DCF:bp



*File
Hoonah
2-1-45*

October 2, 1945

VIA AIRMAIL

Mr. Fred Coeslin
Alaska Indian Service
Juneau, Alaska

My dear Mr. Coeslin:

A situation has developed in Hoonah in which we seem to need some help from your office.

When the Quonset hut was torn down and rebuilt in Hoonah our office paid about \$600. for the labor, etc. on this job with the understanding that we would have exclusive right for services in the hut and it would be open to us. The Rev. George Betts has been moved to Hoonah to take care of our work and he reports that this has been turned over to the Construction Company and he finds it locked. We seem to be getting in there only at the sufferance of the Construction Company and apparently there is a definite plan and understanding there that this is owned by the town and they will do with it as they please. In light of our appropriation for it circumstances might indicate that we would have some rights and privileges in its use.

I could write to Mr. Harry Douglas, Mayor of Hoonah about this but I do not want to do anything which would antagonize in any way or handicap the ministry of George Betts. May we ask you to investigate the matter and intercede in our behalf?

Cordially yours,

JEJ:FK

J. Earl Jackman, Secretary
Unit of Work in Alaska

Dictated but not
signed by Dr. Jackman

CC The Rev. Willis R. Booth

OCT 22 1945

UNITED STATES
DEPARTMENT OF THE INTERIOR

OFFICE OF INDIAN AFFAIRS

FIELD SERVICE

Alaska Native Service
Juneau, Alaska
October 8, 1945

AIRMAIL

Rev. N. Harry Champlin
Chairman National Missions Committee
First Presbyterian Church
Fairbanks, Alaska

Dear Rev. Champlin:

This is to acknowledge receipt of your letter of October 1, 1945, asking for assistance in shipping fuel from Nome to Sevoonga. It just happens that the Indian Service supply ship, North Star, is scheduled to call at Nome and St. Lawrence Island, otherwise we could not ask that her schedule be changed because of the expense and time involved. We have transmitted your request to the Alaskan Purchasing & Shipping Office by wire, and asked that the Master of the North Star be authorized to make the delivery for your church at Sevoonga. You should, however, contact Nome as to whether the ship was able to carry your fuel as, since it is a government ship, government freight has priority. After making delivery of our freight at St. Lawrence Island the ship is not scheduled to return to Nome.

It will be necessary for us to bill you equivalent to commercial tariff for carrying the freight, also for lighterage at Nome and Sevoonga, unless you take care of these items directly yourself.

We are glad to be of assistance when we can, however, we feel that we should advise you at this time that the North Star is authorized to carry private freight only to such stations not served by commercial carriers, and then only if there is room left after all government freight has been loaded. The Alaska Steamship Company had one of their boats call at St. Lawrence Island this summer, and we presume that they will do the same next year. There are also small boats, such as Mr. William's Meteor, which work out of Nome. We are giving you this information so that you will not rely on service of the North Star.

Very truly yours,


Don C. Foster

General Superintendent

RB/ck

October 17, 1945

Mr. Don C. Foster
General Superintendent
Office of Indian Affairs
Juneau, Alaska

Dear Mr. Foster:

Thank you for your letter of October 8 and for the authorization for the North Star to make delivery at Savoonga. I am sorry the incident had to come up but this was an extenuating circumstance and it was our only possibility, according to Mr. Folet who advised me to write to you.

Our Board has been using the Alaska Steamship Company's boats for the transportation of annual supplies to our outposts, but this year the coal for Savoonga did not get on the ship - for some reason or other. And when Mr. Folet was here, he said it was too late for the small boats out of Nome to make the delivery - hence the request to you.

We have no desire to get out of any responsibility, financial or otherwise. But we would be of the greatest possible assistance to our workers in the field.

Again, may I thank you for helping us out in this situation. Perhaps - when you visit Fairbanks again, we can have an opportunity to talk these things over.

Very truly yours,

N. Harry Champlin.

nhc

February 19, 1946

VIA AIRMAIL

Mr. Fred Geeslin
Office of Indian Affairs
Juneau, Alaska

My dear Mr. Geeslin:

The Rev. Elmer E. Parker, our missionary at Gambell, St. Lawrence Island, has been over to Savoonga to confer with the Eskimos about the erection of a new church. Materials are very scarce at the present time and we may not be able to proceed with the project but we have some hope of doing it this summer.

Mr. Parker and Mr. Williams, the school teacher there, indicate that the spot which had been chosen for the erection of the church is not the most advantageous location. They feel it is a little near the school building in case of fire. Perhaps they have given you a report on this but we are wondering if you might grant permission to Mr. Williams and Mr. Parker in cooperation with the Eskimos to choose the best location and give you a report on it.

We appreciate the continued cooperation of the Office of Indian Affairs and hope that this question may be settled to the best interest of all concerned.

Cordially yours,

J. Earl Jackman, Secretary
Unit of Work in Alaska

JEJ:FK

C O P Y (original copy in file with E.L.Bartlett's correspondence)

UNITED STATES
DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS
FIELD SERVICE

Alaska Native Service
Juneau, Alaska
February 21, 1946

Hon. E. L. Bartlett
Delegate for Alaska
House of Representatives
Washington, D. C.

Dear Mr. Bartlett:

Last November you wired regarding the possibility of the Barrow Coal Mine furnishing coal for the Presbyterian Mission at Barrow. We are in receipt of a wire of this date from our principal at Barrow advising:

"BURNELL FEELS THAT HE CAN SUPPLY COAL FOR NATIVE AND INDIAN SERVICE NEEDS AND UP TO FIFTY TONS FOR PRESBYTERIAN MISSION IF THEY SUPPLY STORAGE SPACE STOP TOTAL COAL DELIVERED TO DATE TWO HUNDRED FIFTY TONS TOTAL COAL SOLD ONE HUNDRED TWELVE TONS"

The ability to furnish coal for the Presbyterian Mission will depend entirely upon the operations between now and the summer thaw, as several hundred tons more coal will have to be delivered before there will be a surplus for the Mission or anyone else. For your information, Mr. Burnell, coal mine foreman, contemplated delivering over one thousand tons of coal during the present season. It looks like he has a long way to go yet to accomplish this.

A copy of this letter is being sent to George Wilson, Native Service Principal, Barrow, for his information and authority to furnish any surplus coal above the needs of the Natives and our activities to the Presbyterian Mission if sufficient coal is delivered to warrant same.

Sincerely yours,

sd/ Fred R. Geeslin
Acting Gen'l Supt.

retyped by FK

March 12, 1946

VIA AIRMAIL

Mr. Fred R. Geeslin,
Acting Gen'l Supt.
Office of Indian Affairs
Alaska Native Service
Juneau, Alaska

My dear Mr. Geeslin:

Thank you for your very fine letter considering the location of the Presbyterian Church at Savoonga, Alaska. We appreciate your willingness to cooperate with us in the construction and location of the Church and we feel that your permission to move the Church site sixty feet further to the south away from the school shed will take care of the problem. We do not want to get the building too far away from the center of activity for the people and yet we want to get it far enough to prevent any hazard from fire.

I shall recommend to The Rev. Elmer E. Parker at Gambell who will supervise the construction of the Church, and the people of Savoonga that they accept your suggestion of moving it sixty feet to the south and locate it there. I believe this will be accepted. In the construction of this Church, we had hoped to use the lumber available in an old building which the University of Alaska had abandoned at Zukulik. The people now report that this has been standing out in the weather for nine years and is partly rotted and will be unsuitable. So far we have made little progress in getting material and plans for the new Church. Constrictions on all building construction aside from housing for veterans may prevent us from getting the lumber and material for the Church. I have been unable to find an architect who has time enough to work over the plans which we have here in the office in light of the suggestions from Savoonga. They are going to be greatly disappointed if we cannot proceed. We are still

see letter of 2/25/46
see Savoonga Perm File

Page #2
Mr. Fred R. Geeslin

March 12, 1946

working on it but have no hope yet we can do it this summer. Mr. Williams reports an increase in the enrollment of the school at Savoonga making it necessary for them to use a part of the attic for another school room. This is all the more reason we should get the new Church but we may have to plead for the use of the school building again next winter if plans and materials are not available.

Again we appreciate your fine cooperation with our work in the Territory.

Cordially yours,

J. Earl Jackman, Secretary
Unit of Work in Alaska
JEJ:FK

Office of Indian Affairs

TELEGRAM

May 10, 1946

Dr. Willard W. Beatty
Director of Education
Office of Indian Affairs
Merchandise Mart
Chicago, Illinois

RECEIVED WIRE SEATTLE SHA AND CPA CANNOT ISSUE PRIORITY
SUFFICIENT FOR MATERIALS SAVOONGA CHURCH. STRAIGHT PLAIN FRAME
STRUCTURE 32 by 97 feet WITH SANCTUARY SUNDAY SCHOOL ROOM APARTMENT.
DESIRE MATERIALS FROM SAVAGE LUMBER COMPANY BENTON WASHINGTON.
SECURE PRIORITY
CAN YOU HELP FOR USE SUNDAY SCHOOL ROOM FOR SCHOOL NEXT WINTER?

J. EARL JACKMAN

CLASS OF SERVICE

This is a full-rate Telegram or Cablegram unless its deferred character is indicated by a suitable symbol above or preceding the address.

WESTERN UNION

A. N. WILLIAMS
PRESIDENT

1201

SYMBOLS

DL = Day Letter

NL = Night Letter

LC = Deferred Cable

NLT = Cable Night Letter

Ship Radiogram

The filing time shown in the date line on telegrams and day letters is STANDARD TIME at point of origin. Time of receipt is STANDARD TIME at point of destination

EAA575 54 NL COLLECT=RENTON WASH 9

1946 MAY 10 AM 12 09

REV J EARL JACKMAN=

BOARD OF NATIONAL MISSIONS PRESBYTERIAN CHURCH 156 5 AVE

NYK=

RECEIVED LETTER AND PLANS FOR SAVOONGA CHURCH SHA AND CPA
HERE CANNOT ISSUE PRIORITY SUFFICIENT TO OBTAIN MATERIALS
WOULD IT BE POSSIBLE FOR YOU TO CONTACT INDIAN DEPARTMENT
WASHINGTON DC TO TRY AND SECURE A PRIORITY IF YOU CANNOT
ARRANGE THIS I AM AFRAID WE WILL HAVE TO PASS THIS UP THIS
YEAR=

W J HOWELL.

SHA CPA.

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

Office Indian Affairs, Sitka

MEMORANDUM

May 20, 1946

To - - Miss Voss
From - Dr. Jackman

You will be interested to know that I had a conversation with Mr. Sands of the Office of Indian Affairs in Chicago on Friday the 17th. Mr. Sands discussed with me the formulation of the report of the Survey Party for the Office of Indian Affairs in Alaska. They are asking Congress for an appropriation to complete the buildings on Japonski Island so that they may have a 100 pupil High School for Native children as early as possible, probably in September. They will move the High School from Wrangell over to Japonski Island and use the buildings at Wrangell for a Boarding School-Orphanage-Corrective Home for Native children. Their plan is to add 200 additional children each year until the enrollment will be about 800.

So far as I could learn from the Health Office in Chicago, they will use the old hospital on Japonski for a dispensary and will build additional hospital facilities which will take care of at least 100 and probably 200 patients in a sanitorium. The facilities of a dispensary would be available for Natives in Sitka for hospital and out-patient care. Under the present plan, white people who would come to them for help will not be turned away. I asked what influence this would have on the need of a community hospital for Sitka but the Office of Indian Affairs could not answer that question. Probably it must go to Dr. Albrecht.

Dr. Beatty is now in Washington with Dr. Shavelly presenting this matter through the Office of Indian Affairs to the Congress for an appropriation.

You will be interested to know that the Chamber of Commerce at Wrangell presented a strong protest against this action in taking over Japonski Island. They did it in defense of Sheldon Jackson School.

JES:PK

J. Earl Jackman, Secretary
Unit of Work in Alaska

Dictated by Dr. Jackman
but signed in his absence

June 7, 1946

VIA AIRMAIL

Mr. Fred Geeslin
Office of Indian Affairs
Juneau, Alaska

My dear Mr. Geeslin:

When plans began to develop for the new village at Hoonah a request came to us asking permission for the Office of Indian Affairs to be permitted to allocate lots in the village of Hoonah for families who desired to build individual houses upon them. This permission was granted and the information along with a plot of the village was turned over to your office. My recent visit to Hoonah indicated that there is no immediate intention of taking up this additional land and I am wondering if we might have that material returned to us.

The main purpose for asking for the return of this material is to attempt to clear up a situation which has developed there over several years. It seems that several of the natives feel they have paid money to purchase and record the deeds for individual lots on our old mission property. Some of them indicate that they have never received the deeds and do not know whether they actually own the property. I promised them that I would gather as much information on this as possible and forward it to Harry Douglas to check with each Native. The information which you have will be helpful in clearing up this matter.

You will be interested to know that we have been unable to get priority for our Church building in Savoonga. We have funds available but no materials. An interview with Dr. Beatty in Washington, D.C. and the assistance of Mr. Bartlett were not sufficient. We have heard rumors of an army building in Nome which might be available. We are investigating this.

Cordially yours,

J. Earl Jackman, Secretary
Unit of Work in Alaska

JEJ:FK

Dictated by Dr. Jackman
but signed in his absence

June 18, 1946

Dr. Willard W. Beatty
Office of Education
Department of the Interior
Merchandise Mart
Chicago 54, Illinois

Dear Dr. Beatty:

Thank you for your encouragement about our request to the Civilian Production Authority for materials for the new Church building in Savoonga, Alaska.

Before leaving Washington, I called upon Delegate E. L. Bartlett to solicit his interest in this case. He indicated his willingness to make a personal appeal to the C.P.A. on our case and asked that the forms be sent to him for personal filing. He took them to Mr. Douglas Pitton of the C.P.A. office who handles the requests for institutions and they have been filed as C.P.A.-541-A Application-case 55114. Mr. Bartlett further made a special appeal through Henry F. Burley to Administrator Small and received the information that the case has been forwarded to the proper officers of Civilian Production Administration to be processed for consideration and as soon as final action has been taken on it we would be advised. This application was sent in on May 31st. Meanwhile, time has run out and I would suppose it is now too late to get the materials on a boat. The Rev. E.J. Single of College, Alaska informs me that an army building had been dismantled in Nome for use at Savoonga as a Territorial Guard headquarters but was never shipped. We are wondering if it is possible to have that building sent over which could be used not only for the Guard but also for church and school purposes during the coming winter. I have sent this information to Fred Teeslin in Juneau but perhaps you can do something about it too.

Cordially yours,

J. Earl Jackman, Secretary
Unit of Work in Alaska

JEJ:PK

Dictated by Dr. Jackman
but signed in his absence

JUN 17 1946
ADDRESS ONLY THE
COMMISSIONER OF INDIAN AFFAIRS

Education

UNITED STATES
DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS
CHICAGO 54, ILLINOIS

Mr. J. Earl Jackman
Board of National Missions of the
Presbyterian Church
156 Fifth Avenue
New York 10, N. Y.

JUN 13 1946

Dear Mr. Jackman:

I received a copy of your letter of May 25 to the Civilian Production Administration just before I left Washington and did some further checking, following your earlier conversations, through our Purchase Office.

It was my impression at the conclusion of these talks that if you have filled out the necessary blanks which you received from Mr. Eisenhower's office, that there is a strong probability you will receive the priority you need. However, nothing can be done until the appropriate blanks are on file with the agency which is authorized to grant the approval.

Sincerely yours,

Willard W. Beatty
Willard W. Beatty,
Director of Education.

Noted by [unclear] 5/27/46

Office Indian Affairs

June 26, 1946

VIA AIRMAIL

Mr. Don C. Foster
Alaska Native Service
Juneau, Alaska

My dear Mr. Foster:

Thank you for sending us the information concerning the Presbyterian Mission Reserve in Moonah. We have gathered together all of this material to send to Harry Douglas with a small plot of the reserve and have expressed our willingness to have the people apply for deeds under the conditions which the Board set forth in its original action.

Cordially yours,

JB:FE

J. Earl Jackson, Secretary
Unit of Work in Alaska

~~Office of the Secretary~~
Office of the Secretary

Dearest

Dr. Mark Dawber
Home Missions Council
297 Fourth Avenue
New York 10, New York

Dear Mark:

I am glad you have Island. By the terms of naval and army installation referred to the Office of administration building, administration be easily and not too ex

The latest figures and from our own Welfare children in need of inst being provided for throu 500 children of high sch either vocational or col has been less than 300 a

We plan to commence to open a school there d be 600 pupils, although 400 during this first ye high school instruction eventually this will be after Haskell Institute. hundred older dependent children from areas wher tion act also contains p losis sanatorium. This serve as a general hospi Indians of the Sitka are

I have discussed with Mr. [redacted] the arrangements which will be made so that we can compete. It is Mr. [redacted] who is in charge of the college field.

I think we would welcome the Home Missions Council, with its associates serve the Protestant and other non-reservation school. The arrangements will be needed.

July 3, 1946

I am very much afraid that we will not be able to offer any quarters on the island for such a worker because it looks very much as though we will have to build additional quarters to take care of all the federal employees who will be required to run the school and hospital at capacity. However, it should be possible for such a person to obtain a residence in Sitka and we shall run a ferry service between the town and island at frequent intervals throughout the day. While there is a large gymnasium, which will have to serve temporarily as an auditorium, there is no small intimate auditorium which might serve both for the school assemblies and for religious services. I have discussed with the Budget Bureau the need for such structure and have been told that a request for funds to build it will receive a friendly hearing in a year or two, but we are asked not to press it at this time. You might give some thought to the possibility that Protestant pupils might be invited to participate with the Sheldon Jackson students in their Sunday church services.

These at least, are the facts and my present thinking. Let me have your suggestions.

Sincerely yours,

(signed) Willard W. Beatty

Director of Education

*Light of Interior
Life of Indian Affairs)*

Board of National Missions
of the Presbyterian Church in the
United States of America

156 Fifth Avenue, New York 10, N. Y.

February 27, 1948

VIA AIRMAIL

Mr. Don C. Foster
Alaska Native Service
Juneau, Alaska

Dear Mr. Foster:

C
We are writing to you to express our continued concern over the disruption of community and church life among the Eskimos on St. Lawrence Island, both Gambell and Savoonga. For about fifty years our Church has been carrying on work with the people on the island. There was a period of time in the early thirties when we did not have a worker there, but when personnel and resources permitted, we renewed a service which has included economic, medical, educational, and a spiritual ministry at various times.

P
Y
In recent years, there has been harmony in our work among the people until the advent of Mr. and Mrs. Bougherty who came as government teachers. Under the guise of being teachers and looking out for the welfare of the people, they occasionally attended our services but became very aggressive of promoting the beliefs of the Seventh Day Adventist Church among the Eskimo people. This resulted in a disastrous influence all through their time on the island, and has resulted in an aggressive attempt of the Seventh Day Adventist people to come to both villages on the island and attempt to organize the people into a church and build a building. On one occasion their representative was on the beach and frankly told they were not wanted, but they persisted in remaining and caused additional trouble. We understand that that religious group is still insisting upon building chapels in both communities.

Not only did the work of the Boughertys disrupt the work of the community so far as church was concerned, but Mr. Bougherty's evident mismanagement of the Native Store has left an economic light upon the whole community and island. That store was organized by one of our former missionaries for the benefit of the Eskimos. We understand that when Mr. Bougherty arrived, it had a good cash balance of credit in Juneau but at the time of his departure we are told that the records in Juneau showed a decided deficit. The village has not recovered from the experience yet.

February 27, 1948

The Presbyterian Church is interested in the welfare of the people in Alaska in a harmonious way. It is our desire to get along with those who may have different religious beliefs than we have, but when other groups come into territory which is allocated to us under the Home Missions Council comity arrangement and aggressively disrupt the community and church life of the people, we feel that a strong protest is in order. We know that government agencies do not have the legal right to inquire into the religious beliefs of any one whom they may employ in school or government service, but we do feel these people should not receive salaries as government employees and then turn out to be missionaries for particular branches of religious beliefs while being supported by government funds. The situation on St. Lawrence Island is strong evidence of what has occurred in other places.

We write this to you because we know it is your desire to have all of our communities in Alaska progress in peace and harmony. We are glad to cooperate with you to that end.

Sincerely yours,

J. Earl Jackman, Secretary
Unit of Work in Alaska

fej:fk

Dictated by Dr. Jackman
but signed in his absence.

Policy Statement
of the Board of National Missions of the United Presbyterian Church in the
U.S.A. on the Mission of the Church to Indian Americans
April, 1959

Historic
Concern:

Even before Presbyterian churches were organized in America there was a vital concern on the part of the immigrant Presbyterians for the evangelization of the Indian people. Many efforts were made in these early days to "Christianize" the Indians. Official efforts of the Church to minister to the Indians dated from 1742. Since then there has been a continuous effort by the Church to minister to the Indian people.

From the early beginnings in colonial America, the Church moved westward with the pioneers, and sometimes in advance of them, ministering to the Indians, befriending them, teaching them the truths of the Christian faith. Churches and schools were built by missionaries to serve the people; missionary doctors cared for their physical ills. It has been a great journey involving hundreds of missionaries of the Church for over 200 years. This doubtless has been one of the most difficult, and yet perhaps most challenging if not the most rewarding, missionary tasks undertaken in America.

At present the work of the United Presbyterian Church with Indian American, including Alaska, is expressed through 81 organized churches, a hospital, a clinic, a children's home, two schools, and a junior college. It is centered in a ministry to 33 tribes with a total of 189 employed missionaries. This is supplemented by numerous preaching stations, by a service to individual families through many other congregations as they minister to their total communities, and by cooperative work through councils of churches to government schools or

Community programs.

Continuation
of the work:

The Board of National Missions shall continue, and/or expand as needed, this traditional work of the Church within the general policies of the Board so long as there is need for mission service and outreach among Indian people. We in this way demonstrate to the Indian people that in the midst of a changing world, the values and faith of the Church remain unchanging. This is the bulwark upon which stability can be built. It is the timeless Gospel in all of its fullness, which is the hope of the Indian people, as it is for all the nations of the earth.

The General Assembly has expressed the commitment of the United Presbyterian Church to be a non-segregated Church in a non-segregated society. We also recognize, however, the need for a continuing ministry to groups of different backgrounds and respect the rights of minority groups to be unique.

Indian
Culture:

The Church and its leaders must understand and respect the philosophy, psychology, and culture of Indian people, in the meanwhile aiding them in refining, enriching and adapting their culture so that with full equanimity they may share more abundantly in the American way of life. We recognize these sociological differences, but base our concern and ministry to the Indians on their being children of God in need of His love.

Involvement
of the people:

The United Presbyterian Church is built upon a strong, informed and participating laity. Therefore, we seek to use and develop to the fullest extent local leadership and support so that the Church works with and not merely for the Indians. The Indian people should be involved in the total organizational and activity life of the Church, being led as quickly as possible to become

responsible members of the Church. It is their Church, to which and for which they are responsible within the framework of the Constitution of the United Presbyterian Church in the U.S.A. To do this, the fullest possible use of our Church institutions is required for the betterment of Indian people.

Leadership: We are committed to a fully trained, ordained and installed ministry to our churches. This means the development of enough qualified leaders for the Church's work among Indians through recruiting and training of both Indian and non-Indian.

Realizing the prerogatives of the session, presbytery, and synod in the examination and ordination of ministers, the Board urges these judicatories to set and maintain a standard of ministry that is comparable in training, competence and support to other segments of the Church.

We are also committed to maintaining a high standard of excellence in institutions operated by the Board for service to Indian people. This means the recruitment and training of qualified specialists in the field of our educational and medical work.

The theology of the "reformed-tradition" also emphasizes the responsibility of a Christian to express his faith through his vocation. Recognizing the special cultural and geographic limitations of Indian young people, we seek to open channels of education and opportunities for service which will enable each person to use most completely his talents in a chosen career.

Therefore, the Board is dedicated to providing, within the limits of its resources, the support for this policy.

Buildings: It is the policy of the Board to provide and maintain the

highest possible standards for building and physical equipment, developing them architecturally indigenous to the culture of the community. We acknowledge the discrepancy between this policy and some existing conditions and urge each administering unit after adequate study, to adopt a plan for upgrading the facilities that are substandard.

Cooperation
with agencies
serving
Indian
people:

We must encourage all causes which in our judgment are for the development and improvement of the Indian life on and off the reservation. We shall cooperate with all agencies, governmental and non-governmental, in planning for Indian betterment with respect to land ownership, land use, good roads, schools, hospitals, health centers, development of local resources, industrial development and relocation of Indians off reservations.

We shall cooperate also with other agencies in aiding Indians to develop social and economic skills that make possible normal adjustment to the new society which they are entering. This should include fundamental, vocational, and health education.

Cooperation
with other
Church
agencies:

The United Presbyterian Church is committed through the National Council of Churches to a "comity" approach in our ministry to the Indian. Through this agreement, we have assumed either partial or total responsibility for the following tribes:

Apache, Assiniboine, Cherokee, Chippewa, Choctaw, Haida, Gros Ventre, Hoopa, Makah, Maricopa, Mohave, Mohawk, Navaho, Nez Perce, Paiute, Papago, Pima, Poosapatuck, Pueblo, Puyallup, Sac and Fox, Seminole, Sioux, Seneca, Shinnecock, Spokane, Stockbridge, Thlingit, Tsimshian, Umatilla, Ute, Western Shoshone, Warm Springs

Certain aspects of our Indian ministry such as government boarding schools or urban work are done cooperatively through the National Council of Churches. We must continue to cooperate and experiment with new methods of comity and united ministry for the development

of adequate services in all aspects and for all ages in all situations.

Government
Policy:

Since the bulk of our work at the present time is with reservation Indians, federal and state legislation affecting them is of vital importance to our Church. We must support the development of a just and consistent governmental policy based on Indian consultation and consent. Their right as American citizens must be protected in matters of treaty agreements, legislation and governmental procedures without segregation or discrimination. We regret the times that the government and Church have allowed injustices to exist. The Church at each level of its ministry must share in this responsibility. The Indian Americans have every right to look to the Church for understanding and enlightened leadership in times of social change.

Service to
Off-Reservation
Indians:

The present emphasis in the Federal government program is toward the relocation of the Indian. Many Indian people also, are moving from the reservations without the aid of the government. We must be alert to the religious needs of this growing number of off-reservation people and be in a position to meet these needs either through their integration into existing churches or providing additional services.

Administration: Assignment of administrative responsibility for Indian work is made after careful consultation between the budgeting units involved and according to the Plan of Organization of the National Staff. In all instances the appropriate Department of the Board shall provide over-all stimulation and administrative direction. The financial aid for leadership, building, and equipment as needed or as available is provided through the regular budgetary procedures of the Board.